

Christian Education

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CHRISTIAN EDUCATION IN 1929

Beginning January 1, the annual subscription to CHRISTIAN EDUCATION becomes \$1.50. We trust our readers will approve this change in the light of recent improvements in the magazine. Even now, the equivalent of a book of 600 pages is offered for the price of a modest dinner. This is made possible by the loyal cooperation of our friends, chiefly the Boards of Education that contribute to the work of the Council.

CHRISTIAN EDUCATION hopes to make this the best year in its history and asks your sympathetic support to that end. Especially we appreciate contributions in the form of brief news items concerning workers and significant events in our field. To each reader we extend best wishes for a prosperous and happy New Year.—*R. L. K.*

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

Nineteen important national church boards of education representing as many Protestant denominational groups cooperate in the Council of Church Boards of Education, whose purpose as briefly stated in its constitution is "to promote the interests of Christian education as conducted by the boards represented through the interchange of ideas, the establishing of fundamental educational principles held in common, and cooperation upon the field wherever practicable." The Council's range of interest is as wide as the field of American education, but it is primarily concerned with the schools and colleges of the churches and religious activities in independent and tax-supported institutions, foundations and schools of religion of collegiate grade.

The Council of Church Boards of Education, through skilled research in education and religion, affords accurate data for the

guidance of the constituent boards. It creates a vital literature on Christian education, as distinguished from religious education technically so-called. It furnishes timely, authentic and practical information to all inquirers, and is especially interested in personnel problems of young people. It is a clearing-house of denominational theory and practice, welding together in harmonious service the various agencies of Christian education.

The Council through its constituent boards of education has more or less direct affiliation with the work of 278 colleges, 71 junior colleges, 227 secondary schools, 93 theological schools and departments, and 30 training schools—connected with the churches. These institutions represent an aggregate reported endowment of \$427,834,501, and a total enrolment of 276,013 for 1927. These figures are conservative. There are fourteen personnel agencies and six denominational student clubs affiliated with the boards of the Council.

The Council's purpose to stimulate and coordinate the work of educational institutions and agencies for the highest service is distinctly advanced by its affiliation with the Association of American Colleges, whose organization it brought about in 1915, and whose executive officers and permanent commissions deal with every important phase of college administration and teaching. The Executive Secretary of the Council of Church Boards of Education is the Permanent Secretary of the Association of American Colleges, enrolling 399 members—all important endowed colleges of the country and many colleges of liberal arts and sciences in state and independent universities. The joint office of the Council-Association has been responsible wholly or in part, directly and indirectly, for no fewer than sixteen books and a still larger number of scientific studies of smaller bulk, in the field of higher education. The Executive Secretary is editor of the monthly journal, *CHRISTIAN EDUCATION*, and of the *Bulletin* of the Association, published six times a year. These circulate widely among educators and growing mailing lists indicate increasing confidence and recognition in professional circles.

Besides the cooperative work for the denominational institutions, the Council and constituent boards are actively related to 214 state and independent colleges, universities and normal

schools through twenty-five organized schools of religion and foundations, and 500 church workers. The Council is committed to the principles of: (1) *Institutional centrality*: it is taken for granted that an institution is profoundly interested in the moral and religious welfare of all its members. The Council assists the institution in fundamental work. (2) *Inclusiveness*: the ideal for which the Council stands is thoroughgoing inclusiveness of faculty and students; for cooperation on an interdenominational and interracial basis. (3) *Experimentation*: no "cut and dried" plan to be foisted upon any institution. Every situation has individual study and the plan adopted is indigenous to the life of the community. (4) *Conservation*: The Council utilizes to the fullest extent any and all agencies functioning helpfully on the campus. (5) *Comprehensiveness*: The Council stands both for inspirational and educational programs. It emphasizes the pastoral, the teaching, and the social approach to religious problems. (6) *The Power of Personality*: The power of educational and religious personalities is recognized. The solution of religious problems depends largely on the type of faculty members selected by the institution and religious leaders by the affiliated agencies.

The Council has cordial contacts with the Federal Council of Churches through representation on its Administrative Committee, the Committees on Christian Education, on Education for Peace, Goodwill between Jews and Christians, and Financial and Fiduciary Matters.

The Council is affiliated with the National Association of Biblical Instructors and with the Association of Teachers of Religion, which have made CHRISTIAN EDUCATION their official organ. A Department of Biblical Instruction edited by Professor Ismar J. Peritz of Syracuse University is a regular feature of each issue. The National Conference of Church Workers in Universities and Colleges and its regional sections are affiliated, and the magazine CHRISTIAN EDUCATION is the organ of communication between these workers. There is also a department dealing with the theological seminaries.

The Council has rendered notable service in bringing together in national conferences annually the largest group of college,

university and board officials ever assembled in America. The Council has arranged a session of its annual meeting on the opening day of the meeting of the Association of American Colleges—a session devoted to the relation of the church and religion to higher education, which has been addressed by many of the leading church and school men of the country. During the week of the Eighteenth Annual Meeting, January 6-12, 1929, to be held this year in Chattanooga, the churches of the city will be opened to representatives of Christian Education. Almost a dozen denominational college associations will meet, as well as the Council itself and the Association of American Colleges. There is an ever deepening spirit of *camaraderie*. The workers are not strangers or competitors, but friends. This year the presidents of the Presbyterian Church, U. S., colleges will be the guests of the Presbyterian U. S. A. College Union, and the Congregational and Christian college presidents will hold intimate fellowship together. Reports of recent college mergers and educational surveys paving the way for such to come will be presented at Chattanooga.

A *Handbook of Christian Education*, packed to the brim with factual data on the work of the Council and its constituent boards of education, published in May, 1928, is indispensable to the efficient worker in this field. Copies may be obtained for 75 cents from the office of the Council of Church Boards of Education, 111 Fifth Avenue, New York City.—*M. T. B.*

MEETING OF THE FEDERAL COUNCIL

The Federal Council of the Churches of Christ in America held its Sixth Quadrennial Meeting in Rochester, N. Y., December 5-11, 1928. About five hundred people were in attendance, including delegates and visitors. The morning sessions were devoted to informal conferences respecting the fuller realization of the principle of cooperation among religious bodies. The afternoon sessions were business sessions of the Council itself at which reports were heard and the business of the Council transacted. The evening sessions were of a public character and were addressed by prominent Christian leaders.

This completed twenty years of existence of the Federal Council. Naturally these years were brought into review. A Committee of One Hundred had spent several months in gathering data for the proper appraisal of the Council, its methods and its achievements. In general, the work of the Council was approved and its extension as a means of cooperative action by the churches of America recommended.

Bishop F. J. McConnell, Presiding Bishop of the New York Area of the Methodist Episcopal Church, was elected President of the Council, succeeding Dr. S. Parkes Cadman. Dr. Cadman was given a complimentary title of *Radio Minister* for the coming quadrennium.—A. W. A.

INAUGURATION OF DR. JAMES H. RYAN

On November 14 last, the Right Reverend Monseigneur James H. Ryan, Secretary of the Department of Education of the National Catholic Welfare Conference, was inaugurated President of the Catholic University of America, Washington, D. C., in which he has also been Professor of Philosophy for a number of years. It was a delightful occasion for all who are genuinely interested in the advancement not only of education but also of the best relationships in our complex American population.

Dr. Ryan's inaugural address was the fruit of his rich scholarship and showed a grasp of the educational needs both of his own institution and of the nation which is an earnest of great things to come. The address was attentively heard by an immense throng of friends and well wishers of Dr. Ryan. In this vast assembly were representatives of the Hierarchy, learned societies, state and denominational universities and colleges, public-spirited citizens and government officials. It was not only a tribute to Dr. Ryan, but indicative of a new day, to see in the academic procession Catholic, Jewish and Protestant educational officials, and during the services to hear their applause and to see the earnest desires written in their faces for his success—in fact quite as earnest as they would have been for the success of one of their own group being inducted into a similar situation.

The spirit of the new president as well as of the institution was beautifully demonstrated in the granting to President Coolidge of the honorary degree, Doctor of Laws, so soon after the hotly contested National election. The magnanimity of the administration of the university not only gives to all of us a most significant example but also assures us of the great place this institution is to take under his leadership in the shaping of our Nation. May more and more examples of this kind be found in high places.

Jew, Catholic and Protestant unite in wishing for Dr. Ryan a long and successful series of years in this strategic position of leadership to which he has happily been called. He will be greatly missed as Secretary of the National Catholic Board of Education.—*O. D. F.*

ESTATE NOTES

ALFRED WILLIAMS ANTHONY

The question has been raised whether an Estate Note is sound in law and useful as a means of raising money for benevolent purposes. Estate Notes are also known as "Estate Pledges" and "Mortuary Notes."

The following is a fair sample of an Estate Note:—

THE AMERICAN BAPTIST HOME MISSION SOCIETY

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In consideration of my interest in Christian Missions and on condition that the Society above named secure other subscriptions for Christian Missions and expends money therefor, and for value received, I hereby promise and agree to pay to THE AMERICAN BAPTIST HOME MISSION SOCIETY at its office, No. 23 East 26th Street, New York City, the sum of _____ Dollars (\$_____) which shall become due one day after my death, and which is hereby made a charge against my estate, with interest at the rate of _____ per annum from date.

Name _____

Address _____

Witness

This form of note was submitted by the American Baptist Home Mission Society to its legal adviser, Charles S. Fettretch,

Esq., of New York City. Mr. Fettretch is of the opinion that this instrument has no validity in law, and he does not regard it, when signed, as constituting a valid claim against the estate of the signer. He is of the opinion that it would be the duty of an executor or administrator of an estate to refuse to make payment of the amount of the pledge written in such a note, and is of the further opinion that if such representative should pay the amount, his account would be surcharged with the same. This opinion is fortified by legal decisions which have been rendered in many states, although the courts of Ohio and several other states have held to the contrary.

Mr. Fettretch makes a careful discrimination in the following words:—

A different question would be presented if several people signed subscriptions to pay definite sums towards the doing of a particular work, as in the case the promise of each subscriber is supported by the promise of the others. This is not true, however, of a single subscription of moneys for the general purposes of a charitable organization, and the courts of several States, including New York and Massachusetts, have even held the first mentioned type of subscription to be "invalid."

He adds:

If the Estate Notes are used with the understanding upon the part of the Society that only a moral obligation is created, there will be, of course, no objection to their use; but it is, of course, far more desirable from the Society's standpoint that any one who wishes to make a gift to the Society payable after the death of the giver, do so making a provision in his or her will or by using the usual form of annuity.

Another form of Estate Note is furnished by the Hancher Organization, 740 Rush Street, Chicago, administered by Dr. John William Hancher. This form, adapted to suit the needs of Morningside College at Sioux City, Iowa, reads as follows:—

\$1,000,000—MORNINGSIDE COLLEGE—\$1,000,000 No.

Date1927

IN CONSIDERATION of my interest in Morningside College and in consideration of others subscribing to its Forward Movement for One Million One Thousand Dollars for Endowment, a Library Building, a new Science Hall, Liquidation, and Miscellany, I hereby pledge and will pay to Morningside College at Sioux City, Iowa, the sum of Dollars (\$.....). This subscription is made upon the following terms and considerations:

1. This pledge shall become due upon the day of my decease and shall be paid within one year thereafter by my Administrator or Executor out of the proceeds of my estate.

2. This subscription shall bear interest at the rate of per cent. (.....%) per annum, payable semi-annually, from and after

Witness Name

Witness Name

Conference Street No.

District Charge City State

Dr. Hancher maintains that this form of pledge states a valid obligation and has been tested and sustained by courts in Ohio and California.

In further commenting upon the legality of these forms of notes, Mr. Fettretch permits me to quote him as follows:

It is impossible to formulate a general rule applicable to the entire United States, but in each case the question must be decided in accordance with the decisions of the state where the subscriber resides, and in more than one state there are contradictory decisions upon this question. I believe the general rule to be in accordance with my recent letter to the Society, but I have found several cases in other states which were decided in accordance with the decision of the Ohio Supreme Court in the Irwin case. Notwithstanding such decision, I am still of the opinion that even in the states where such decisions were made, it is far better for a charitable organization to endeavor to persuade persons wishing to give, upon their death, a portion of their property to such organizations, to make suitable provision in their wills to effect that purpose rather than to endeavor to secure their signatures to estate notes.

In view of these opinions, and in view of different laws in different states and the varying interpretations of the laws in the states, it would seem wise to use Estate Notes with very great caution and only after competent legal advice in the state, the courts of which may later be called upon to adjudicate; or else abandon the use of Estate Notes altogether, and rely upon unquestioned methods, such as annuity contracts, testamentary dispositions, custodial agreements, and revocable trusts under The Uniform Trust for Public Uses.

* * * * *

The foregoing statement has been submitted to Mr. Daniel S. Remsen, well known as the author of *Remsen on the Preparation and Contest of Wills*, of "The Uniform Trust for Public Uses" and other legal works, and he pronounces it sound and suggests no alterations to be made either in form or substance.

In spite of the progress which has been made, youth finds itself confused and irked as it stands at life's threshold and is confronted with an almost infinite variety of religions and sects. It stands aghast at the sorry and un-Christian spectacle of good men and women hurling anathemas at each other because of differences of theological belief and denominational partisanship.

Is it strange, then, that the younger generation, from being at first confused and irked by our multiform theologies, then aghast at the un-Christian attitude of so-called religious people, is tempted to say to itself: "If this is religion, to insist on sectarian differences and to quibble about non-essentials, when sin is rampant in the world and evil is omnipresent; if church members are more interested in whom they will keep out of their religious bodies because of theological differences than they are in helping people to be strong in body, clean in mind and pure in heart, we will waste our time with nothing so hypocritical and useless; rather will we give all religion a wide berth and have none of it." And to the extent that such a conclusion is reached, the intolerant sectarians of our churches are largely to blame. If Christ were on earth to-day I fancy there would be but one church—the Church of the Living God.—*John D. Rockefeller, Jr., at the dedication of the new chapel at the University of Chicago.*

WHY THE SMALL CHURCH COLLEGE?

W. O. BENTHIN, Dean, Buena Vista College

It is something of a popular pastime to speak long and loud of the hazy and unwholesome objective of modern youth. The college youth in particular is in the arena where his elders observe him and make questionable comment. In the belief that possibly the college youth was not the only one suffering from "near-sightedness," the writer allowed his interest to lead him into a wandering attitude and a questioning mood. He wanted to analyze the college adult. The result was that he spent the past summer in visiting over a score of small liberal arts colleges where he had interviews with the administrators and executives.

Though the majority of the topics discussed suggest the routine mechanics of the average college, yet the subject receiving most emphasis transcended all this "shop talk" and was usually left to close the interview with. It was in effect: "What does your institution offer that is so good and vital, which many institutions do not offer, that it justifies you to accept the sacrificial gifts and demand the consecrated service, on which the very life of your college depends?" There was many an interesting reply and reaction to this question. Justice demands that it be said that certain administrators had a clear cut idea of the particular contributions that their colleges made to society. The following is a cross section of the replies received from the ordinary administrator.

A president said that we had to re-cast our thinking when we answered this question and that the more we avoided the old stock-in-trade arguments to the effect that our colleges are better generally and the only "Christian colleges," the better it would be for us. He further said that he found no fault with the school of religion on the campus of his state university but that he was not so certain about the wholesomeness of the twist the state university gave to its teaching of biology. A college dean said that the very reason the small college offers when it asks for funds and favors, namely: that it gives a very prominent place to religious development, it does not measure up to in a way that compares favorably with its academic work.

One very positive president said he was thoroughly convinced that a college of his kind was infinitely superior morally to what a state university could possibly be. There were also many other points in which his college was definitely superior. The question seemed to nag him a bit. He added for good measure and probably for the inquirer's personal benefit, that "many of these preachers who clamor for more religious development on the part of the college student do not know what they are talking about. They in no sense appreciate what the college is up against in providing adequately for the academic side. Their idea of having more religion on the campus is entirely impossible." Yet another college head was entirely convinced that his personality, his college chapel (which he controlled rigidly), and his campus did a great work in lifting the student ideals and character to a high level. He offered as proof that he had seen students undergo noticeable changes during the four years they spent at his institution.

The answer that appealed to the writer as the most reasonable came from a dean who appeared much concerned over the fact that his institution did so little properly to stimulate and direct the religious life of its students. His reply may be summarized: It is not this one thing, or that particular activity of our campus that makes our work worth while—which I hope and think it is—but ideally conceived and wisely carried out, a college of this type is able so to plan its program and so to adjust its environment that the sum total of the impact made on the average student is of superior value socially and religiously to what the ordinary university can possibly provide.

It is customary for the church college to announce boldly that it gives its students a standard academic course, plus something else. The latter is to imply character development, spiritual nurture and socialization. Are these claims real or imaginary ideals? As a matter of cold statistics it is questionable whether the church college enlists more of its students for full time religious leadership, such as the ministry and missions, than does the student pastor at the state school. And let it be remembered that the student pastor at the larger campus conducts his work on a fraction of the budget that is essential for the opera-

tion of the church college. Without exception those interviewed on the matter of religious development of the student deplored the fact that not more of this was done on the respective campuses. It appears that the college world no longer generally believes that the future of church leadership rests largely with the small church college. Further, denominational war cries have but little effect on the present college student.

Two probable reasons appear which partially account for the low ebb of the students' religious development on the campus of the small college. First, we have taken too much for granted. We have assumed that the church college is practically the only recruiting ground for church leadership. The second reason is largely economic. As the stronger and larger schools, mostly state institutions, have forced their higher standards of scholarship on the smaller colleges it became a mad scramble for the smaller church college to keep up academically in order to do "accredited work." In many cases under this extreme competition the spiritual side of the smaller college has gone begging. As a rule these smaller colleges do not have a single person on the payroll whose primary duty it is to direct and develop the religious side of its student life. The department of history or biology could not and would not be so handicapped. Differently stated, that which the small church college says is its main mission—placing strong emphasis on character building, makes a sad comparison with its other phases of activity. The college which says its main mission is to offer spiritual nurture and character development—is it ever too poor to afford to put first things first? The person placed in charge may be called "student advisor," "college pastor" or what not. The main point is that on every Christian college campus there should be at least one person who is responsible for the religious and social development of the students. This should be his regular full-time job. This is his department. Let him use all the faculty members possible in his plans, as well as all possible student assistance. He may or may not be the head of the department of religion, but he is the man who goes in and out among the students as any sensible pastor does elsewhere.

The author had faith enough in the small church college to lead him to become a resident student in four institutions of this type. Later he attended several state universities. He is an ordained minister and at present is the dean of a small church college. He believes the small college has had and now has a justifiable mission but that this is justifiable in the measure that it does what it claims to do———"F. X.," a small college had been operating thirty-three years at its present location. These had been years of constant financial strain. So desperate were the needs that the presidents would stay with the job but a few years and pass on. Frequently it was rumored that the college could not longer survive. Increasing academic demands bringing force to bear from the outside all but swallowed up other types of interest and activity such as religious development, etc. The religious life on the campus had lulled to a low ebb. Due to a back-wash of the war the morals were also somewhat affected. Intensified athletics of the "beat 'em" type added a certain amount of unwholesome coloring matter to the situation. Though there were some choice spirits within the student and faculty group, the morals, the ethics, and the spiritual tone were extremely low. At this juncture the president, because he could see ahead, added a new member to the college staff. Besides teaching religion and a kindred subject this new professor was to be advisor to the students on things Christian, particularly to the young men. The few boys in the college who attempted to function as a Y. M. C. A. had been sincere and willing but did not know how to organize and get ahead. Now they had a guide and they followed him. Due to the very nature of the campus atmosphere just described the situation was such as was a fertile field for the common sense expressions of a virile religion for men. The Christian young men discovered new power that they did not know they had. They attended religious conferences of the state and nation, they organized their student association with greater efficiency. They also were led into the formation of Gospel or deputation teams which meant that the boys became aware that they could do effective Christian service off as well as on the campus. Principle began to take the place of politics in campus affairs. Real men came into places of in-

fluence which automatically pushed the pseudo-heroes further away from the limelight. The students appeared to discover that one did not necessarily have to be either afraid or ashamed to own a little religion. Thus in two academic years the Christian attitude of the campus underwent a healthy change. The professor who was the Christian advisor is no superman: he was loaded down to about two-thirds a normal teaching load. What time he had he gave to the boys in the form of chats, personal hikes, conferences, talks and religious group social activities. He had frequent luncheons at his own home to which small groups of students were invited. In a true sense he coached the college men in expressional religion. He helped them set up the necessary organizations for effective campus service. He attended the cabinet and business meetings of the religious groups. He occasionally attended an extension trip such as taking a group of students to a distant conference or going with a few on a gospel team expedition. What little time he was able to devote to making and keeping the campus Christian brought forth "some thirty, some fifty, and some a hundred fold."

Mr. Eugene P. Shove, a trustee of Colorado College, has given \$250,000 to be used in the construction of a memorial chapel. This is one of the largest single gifts ever made to the institution and also one of the most important. For in addition to providing a suitable auditorium, it will permit conversion of the present chapel into badly needed classrooms, and, of even greater consideration, the gift will serve as the inspiration for a new endowment campaign to add \$300,000 to the college's trust funds.

Mr. Shove requested the money campaign in making his own gift. Long a trustee of the college, he realizes its needs and is concerned with building the proper groundwork for the fulfillment of its ambitions. The task is approached with enthusiasm and confidence by officials of the college and by members of the former campaign committee, which, under the leadership of E. C. van Diest, achieved such outstanding success in securing \$1,000,000 in 1925.

A FRESHMAN PROGRAM FOR A MIDDLE WESTERN COLLEGE OF LIBERAL ARTS

PROFESSOR ROBERT K. WHITFORD, Knox College

If the Middle Western colleges are to survive their competition with the state universities, they must rebuild their curricula to meet a need of the world of to-day. Some will let down the bars of their entrance requirements, welcome indiscriminately the eager flocks of high-school graduates, and feed them the husks of journalism, household science, dancing, chiropody, and other vocational subjects. Thus masquerading as universities, they may persist for a few years, till their clients penetrate the sham.

But the colleges of the better sort will never stoop to the cheap and essentially dishonest salesmanship of aping to the extent of their limited facilities the vocational courses of the state institutions. Instead they will revise their admission requirements and their academic programs until they are "stimulating the intellectual curiosity" of their undergraduates by means that are not available in the universities.

To afford opportunities for a personal, liberal education is the peculiar task of the college of liberal arts. The college should differ from the high school and from the junior college in that it encourages the individual student to make substantial progress without depending upon the teachers and the grading system for motivation. It differs from the universities in that its aims are academic rather than practical and its methods of service are those of the retail merchant rather than of the wholesaler.

In order to adhere to its distinctive purpose the college must have a unified program that provides for an undergraduate environment in harmony with intellectual ideals and for a curriculum involving distribution and orientation, first, and then concentration within one general field of knowledge. Since the great break in the Middle Western college course appears to come at the end of the freshman year, it is appropriate to plan, in general, for the elements of orientation within the first year and for concentration in the remaining three.¹

¹ Such a separation of the freshman year is not entirely without precedent. For discussion of the subject see:

The freshman year ought, then, to be a compact unit bringing together in community of purpose the diverse elements of the admission and induction of freshmen, their living conditions, their recreations, the courses of instruction in which the freshmen are enrolled, and a final examination toward which they are constantly working. Other curriculum reforms are inevitable, but reorganization of the freshman year must come first. The changes in the program of the first year will be considerable but not revolutionary. In any college whose faculty members co-operate in heavenly harmony the new plan can be put into practice easily and quickly.

The administration of a freshman program should not be dissociated from the problems of admission. Instead the freshman year should be thought of as extending from the day when the candidate's preparatory record is approved to the day in June when he departs for the summer holidays, having finished his final examination and paid his college bills. And the professor who is largely responsible for the administration of this program should also be the director of admissions. He should take a personal rather than an institutional interest in the welfare of each individual freshman. And, although he would have but little time for actual classroom work, he should be a teacher.

a. "The Organization of Freshman Year." Paper presented in behalf of Yale University by Roswell Parker Angier, Dean of Freshmen," in *Journal of Proceedings and Addresses of the Twenty-third Annual Conference of the Association of American Universities*, 1921, pp. 65-74.

b. "What the College Expects of Its Freshmen," *Proceedings of the Thirty-eighth Annual Convention of the Association of Colleges and Secondary Schools of the Middle States and Maryland*, 1924 (pub. 1925), pp. 46-65.

c. Kelly, F. J., *The American Arts College, A Limited Survey* (New York, 1925), p. 97.

d. Richardson, L. B., *A Study of the Liberal College . . .* (Hanover, 1924), pp. 213-220.

e. Angell, R. C., *Report on Methods of Increasing the Intellectual Interest of Students at the University of Michigan* (Ann Arbor, 1924), pp. 9-12.

f. "Report of the Harvard Student Council Committee on Education," reprinted from the *Harvard Advocate*, April, 1926, as a supplement to the *Harvard Alumni Bulletin*, XXVIII, No. 28, April 15, 1926, pp. 2-7.

g. Gavit, J. P., *College* (New York, 1925), p. 74.

At present a typical Middle Western college requires for admission the satisfactory completion of fifteen units of preparatory work, including three units of English, one of history, two of mathematics, one of a laboratory science, and two of one foreign language.² These requirements need not be greatly altered. Nor is it necessary to change the custom of accepting a certificate from an approved high school as proof of the completion of the prescribed work. But the number of "approved" schools ought to be strictly limited. And only applicants whose grades were above the average of their class should be accepted upon certification. Other applicants should be required to submit to entrance examinations in all preparatory subjects in which they fell below the average.

Admission should not be based upon scholastic records only. The director of admissions ought to have evidence of the freshman's good health and conventional morality as well as of his intelligence as demonstrated in two, or more, psychological tests.

The same official who carries on correspondence with the prospective student and decides upon the terms of his admission ought to welcome him to the college, attend to his registration, and stand ready to advise him throughout his year as a freshman. Whether this gentleman is called Director of Admissions, Dean of Freshmen, or merely Mr. So-and-so, is of minor importance.

The general purpose of freshman year is orientation. And before the college can bring about the freshman's orientation in the wide world, it must give him orientation on the college campus. Therefore "Freshman Week" is a valuable part of the program.³ It need not occupy more than two days—the Friday

² Compare this statement with the average requirements as enumerated by Dr. R. L. Kelly in *Tendencies in College Administration* (New York, 1925), p. 25. The Western colleges have relatively low requirements. In *The Trend of College Entrance Requirements 1913-1922*, Bureau of Education Bulletin (1924) No. 35, the facts are summarized thus:

"In brief, the colleges of the New England and Middle States and Maryland require relatively more foreign language, both in amounts and in number of different languages, than do the colleges in the other sections."

³ The most reliable source of information concerning the "Freshman Week" is, perhaps, a report published by Adam Leroy Jones in the *Bulletin*

and Saturday preceding the Monday and Tuesday devoted to registration. A series of short addresses will help the freshmen to solve for themselves the perennial problems of "How to Study," "How to Use the Library," "How to Take Notes," "Budgeting Time and Money," and the rest. Informal conversations with the faculty speakers, a tour of the campus, and social contacts among themselves will enable the freshmen to begin to feel "at home" in the academic environment. On the other hand, these two days of orientation will permit the freshman dean and his colleagues to begin to know the freshmen.

Two hours of the induction program can be devoted to an intelligence test, and a half day to a series of placement tests. If the intelligence test is given on Friday morning and the placement tests are given on Saturday, it is entirely possible for the freshman dean to have the record of results at his elbow when registration begins on Monday. Thus he may immediately classify the freshmen upon the basis of their supposed ability and assign them to sections with their peers. In making the classification at this time, he spares the inferior student the humiliation and discouragement of being told that he must drop back to a "Flunkers," "Zero," or "Dub" section. Incidentally, "Freshman Week" thus saves a deal of the expensive red tape in which changes of registration are inevitably entangled.

During the two days of "Freshman Week" or "Induction," clerks will prepare official lists of the new students and, upon the basis of these lists, will schedule appointments for registration in the Freshman Office and for medical and physical examinations

of the Association of American Colleges, Vol. XII, No. 3, May, 1926, pp. 167-175, as part of an article entitled "Personnel Technique in an Effective College." Other useful sources are:

a. Jones, A. L., "Preliminary Report on Freshman Examination and Freshman Placement" in *A. A. C. Bulletin*, XI, 246-251.

b. Jones, A. L., "Personnel Technique in the Handling of Freshmen," *A. A. C. Bulletin*, XIII, 244-257, especially pp. 252-253.

c. Walters, R., "The Small College and Personnel Procedure," *A. A. C. Bulletin*, XIII, pp. 236-243, especially pages 239-241.

d. Doermann, *The Orientation of College Freshmen*, pp. 132-138.

e. "Freshman Week and the Registrar's Office," *Proceedings of the Twelfth National Meeting of Collegiate Registrars* 1924, pp. 190-198.

in the office of the Department of Health. At the last session of the Induction series each freshman will be given an envelope containing two cards, one summoning him to be present in the office of the college physician at a certain hour, the other specifying the time when he must appear in the dean's office for registration.

If the college is coeducational, the women will register on Monday and report for physical examinations on Tuesday, whereas the men will have their physical examinations on Monday and registration on Tuesday. Since all the new students have filled out registration blanks during the summer, the final enrolment is a mere ratification of their preliminary choices. Therefore the freshman dean and two clerical assistants can readily attend to registering the entire two hundred-odd in two days. He has few sunlit hours for reveries during those two days, however, since it is essential that he say at least a word or two of personal greeting to every one of the newcomers.

The living conditions of the freshmen should be conducive to serious attention to academic work. The men should live in a cheery, quiet dormitory in which are combined the advantages of an exclusive club, a monastery, and a jail. Juniors and seniors resident in this building should be in the proportion of not more than one upper-classman to ten freshmen, and they should have authority and responsibility for the preservation of order and decorum. Evening study hours should be a part of the routine, and the freshmen should be encouraged to follow pretty closely a detailed schedule of their daily activities. The young women, too, might well be segregated in a building of their own or in one wing or one floor of a large dormitory for women.

The "activities" of college life begin to seize the freshman's attention immediately upon his matriculation. The distractions of Greek-letter societies should be minimized by a regulation that an undergraduate may not be "pledged" till after Easter of his freshman year and may not be initiated until the following September. Other social diversions are inevitable; perhaps some of them are desirable for the best kind of scholastic achievement. Occasional dancing parties restricted to undergraduates and preferably to freshmen may well have a place in the extra-

curricular program. For the men, "stags," "smokers," or "mixers" with their cider and doughnuts, speeches, and boxing matches, should be encouraged as vastly preferable to the cheap theatre, the pool room, and the dance hall.

Freshmen ought to be ineligible to represent the college in public dramatic performances or in glee club concerts just as they are ineligible to represent the college on the athletic field. In his hours of recreation the new student ought, in general, to do those things that he enjoys doing. There is one exception. He ought to be encouraged to "go out for football," whether he likes it or not. There may be little discipline in mathematics or Latin, but there certainly is discipline in football.

In matters of recreation, a freshman should have almost perfect liberty of choice, but his curriculum should be pretty definitely fixed. Because the first year is the time for distribution and orientation, the general program should be so arranged that the individual curriculum will include the following elements:

- Foreign language, 3 hours a week throughout the year;
- Natural science, 3 hours a week throughout the year;
- "The Modern World," an orientation course, 4 hours a week, throughout the year;
- "Critical Thinking," an orientation course, 4 hours a week, first semester;
- "Mathematical Calculations," 4 hours a week, second semester;
- Physical Education, 1 (credit) hour, throughout the year;
or
- Military Science, 2 hours a week, throughout the year.

The course entitled "The Modern World" should be the central element in the freshman program.⁴ This course would resemble in content certain parts of the Columbia College orientation course, "Contemporary Civilization."⁵ It would treat of the intelligent individual American's privileges and responsibilities as they are revealed by study of the social and economic

⁴ For a general account of orientation courses in American colleges, see the "Initiatory Courses for Freshmen. Report of Committee G." *Bulletin of the American Association of University Professors*, VIII, 350-380.

⁵ For an outline of the part of the Columbia course which might be adapted to a Middle Western college, see pp. 29-100 of *Introduction to Contemporary Civilization, A Syllabus*, Sixth Edition (New York, 1926).

history of the Occident in the nineteenth century and the first quarter of the twentieth. This should be a discussion course consisting of sections with an average enrolment of not more than twenty freshmen. The leaders of these discussion groups should be instructors who have had special training in the fields of literature and the social sciences. The freshman dean might well assume responsibility for one of these sections, but he should not organize the course. Instead it should be devised and directed by a committee of which the chairman is a professor of history.

The work of the course will include the preparation of a number of essays or reports. As often as once a fortnight the instructors will suggest problems in connection with the topics of class discussion and the students will read independently and prepare papers that present solutions for the problems. Each essay will be read by an instructor in English composition as well as by the leader of the discussion group of which the writer of the essay is a member. And a teacher of rhetoric will have a conference with each freshman at least once a month.

This proposal of occasional conferences as a substitute for the freshman rhetoric course is founded upon the impression that much time, and therefore much money, is wasted in rhetorical drill for college students. Certainly the fortnightly conference of instructor and student is the most valuable part of the freshman English course to-day. In the new program, such a conference would introduce some of the advantages of a tutorial system. The obvious rebuttal to this argument is that teachers of English know no sociology and therefore could not give constructive criticism to the young writers of essays and reports for the orientation course. And the natural reply is that such teachers of English composition have no place in a college of liberal arts.

The orientation course could be financed with little difficulty. Most of the money required is included in the typical budget as provision for courses in English composition, public speaking, and one semester of mathematics, all of which are omitted from the new program.

The second specification of the new program is a course in a foreign language. This must not be an elementary course and it must be conducted by methods quite different from those used

in high schools. The instructor will take for granted that the members of his class have gone beyond the need for grammar drill; instead of asking them to recite the principal parts of irregular verbs, he will encourage them to read widely in the foreign language and to endeavor to think in that language about the ideas they gain by their reading. The text for analysis should treat of subjects definitely connected or associable with the orientation course.

The classical languages present a special problem, but not one incapable of solution. Probably the elementary course in Greek ought not to be available for freshmen. But reading Horace, Juvenal, and Pliny in Latin, and Plato and Demosthenes in Greek—to cite examples at random—could certainly be made to harmonize with the general program.

That every college student ought to have some experience of the methods of laboratory science is a wide-spread opinion in the Middle West, not only among educators but among cultured folk in general. No doubt there is good reason in support of the opinion. Certainly scientific training, even though of an elementary kind, is of distinct educational value. Assuredly, too, no student can comprehend the modern world if he attempts to leave science out of it. Therefore we should include an elementary or general course in chemistry or biology, or possibly physics, in the curriculum of the freshman. In this scientific work the instructors should make an effort to stress associations between the facts of science and some of the principal problems of modern life.

The fourth course should be conducted by psychologists and should introduce the freshman to the best ways of thinking.⁶ Because it is an orientation course for both college life and life

⁶ The instructor in charge of the course in Thinking may well consider as models, or as points of departure, the course given at Johns Hopkins under the name of "Introduction to College Work" and that given at Columbia as an "Introduction to Reflective Thinking." There are brief accounts of both in the "Report of Committee G" already referred to (Volume VIII, pp. 356-357, of the *Bulletin of the American Association of University Professors*). This course is to precede the mathematics because it should serve the immediate, practical purpose of helping the student to deal intelligently with his college problems.

in general, it ought to be given by psychologists who are also philosophers and sympathetic human beings with common sense. To find teachers, men for this work, is likely to be the hardest of all the problems in connection with the administration of the new program. A man of genius could make this a great lecture course. One pedant could ruin it.

The course in thinking should be followed in the second semester by a general course in "Mathematical Calculations." This should not be trigonometry made easy; but it might well deal with algebra, solid geometry, and trigonometry in their real relations to modern life. The word "practical," anathema to the "academically minded," is the only term to fit the situation here. "Mathematical Calculations" should be practical higher mathematics, giving adolescents a mathematical point of view from which to admire the modern world of skyscrapers, aviation, and the radio.

The requirement in physical education is intended to compel even the most indolent of growing boys to take regular, systematic physical exercise. If he can be made to enjoy his exercise by playing a competitive game, so much the better. Military science, itself a kind of orientation course in a belligerent world, is an alternative for physical education.

To preserve the unity of this freshman program it will be necessary to have concerted effort from all instructors in freshman courses. One device for bringing about this community of interest is to hold informal staff meetings once a month. In a college with a freshman enrolment of about 225 the staff meetings would be attended by about twenty-five people. These conferences should resemble seminars rather than faculty meetings and should be devoted chiefly to explanation of the syllabus of the orientation course for the ensuing month and discussion of ways in which associations may be established between the work of the other three or four courses and the work of the "Modern World."

Advisory work with the freshmen will be necessary throughout the year but will be especially important during the spring semester. By the middle of the year, several freshmen—not always the least promising students—will desire to withdraw

from college. At about the same time, a few will begin to wish to concentrate upon one field or another of the great range of knowledge envisaged from the airplane of the orientation course. Both groups should be encouraged to continue in the fixed program to the end of the year. That encouragement should be given principally by the freshman dean and the instructors in the orientation course. Throughout the second semester, each instructor in that course should devote half his working time to conferences with the members of his division or divisions. His work in the conferences should be listening rather than talking; he should encourage the freshman to think aloud concerning his academic future. Under such Socratic guidance, every freshman should have chosen a subject of "major" interest before the first of May. Early in May he will present to the dean of the college a formal request for permission to remain in college as a student "majoring" in his chosen field.

Whether the request is to be granted is determined by the applicant's rating on the general or majority examination in June. There will be examinations and tests at intervals throughout the year, to be sure, and grades will be reported in accordance with the old custom. But the likelihood is that within one or two college generations the majority examination will so clearly demonstrate the futility of periodical grading that "marks" will lose much of their importance in the undergraduate mind.

Like the rest of the freshman program, the general examination will focus upon the orientation course. One session, two or three hours, will consist of objective tests concerning the "Modern World" directly. In another session the candidates will be given an objective (true-false) test of their comprehension and intelligent interpretation of the content of a series of passages in the foreign language of their choice. These paragraphs will be related in substance to some part of the "Modern World" course. There will be sessions devoted to the scientific courses. And there will be a brief oral examination, in which the candidate will have an opportunity to announce and explain his choice of a field of major interest.

This is not a gruelling series of tests. It is sufficiently thorough, however, to serve the purpose of selecting for continuation in college only those students who have a definite aim in seeking a college education. At the end of the academic year every freshman may have an account of his academic record in terms of the old-fashioned semester grades. If he wishes to apply for admission to another institution, he may have a transcript of this record sent to the Alma Mater by which he hopes to be adopted. Early in the summer the student will receive a formal statement of the result of his general examination.

The general examination will divide the former freshmen into three groups. There will be failures, possibly ten per cent or more, people who under the old system might have been dropped from college at Thanksgiving, or Christmas, or Easter, or any other Christian holiday. The total number of failures will probably be not so great as under the old system, however, and the man who stays in college a year and then fails, may depart with the feeling that, at least, he has gone through one compact unit in a system of higher education.

The second group will be the "pass" men and women, the loafers and the sociable folk, who keep their noses above "C" level in class work but have no conspicuous degree of intellectual inquisitiveness or ambition. They make up less than one-third of the total number. After their year as freshmen they are given an honorable discharge for the good of the college and they depart to enter the welcoming ranks of the Alumni Association. Several of them may apply for readmission, go through freshman year again, and finally become sophomores. Like Verdant Green's friend at Oxford, they may attempt the majority examination, their "Little Go," again and again.

Finally there are the third group, the recruits for the major college. They are not exclusively the brilliant youth of the academic community. Some of them plod and earn low grades. But they demonstrate in the general examination that they have thinking power and downright purpose.

No freshman will be obliged to present himself for the majority examination. Indeed, the charging of a substantial examination fee will make the mediocre candidate hesitate about putting in an

appearance. On the other hand, the fee will be covered by the scholarship aid granted at the beginning of the year to needy freshmen of high scholastic standing and intelligence rating. The effort will be to encourage intelligent ambition and to eradicate smug mediocrity.

This new freshman program will substitute for the present haphazard loss of one-third of the freshman class a similar shrinkage upon a natural basis of the survival of the fittest. It will give to the freshman year, and therefore to the entire college course, a new unity of purpose. By virtue of these good effects it should enable the Middle Western college to take a new lease of life as an unique and self-respecting institution of learning.

WORSHIP

HENRY SLOANE COFFIN, President, Union Theological Seminary

The church's supreme duty is to supply communities with public worship. What is worship? The etymology of the word—worth-ship, giving God His value, appreciating Him—takes us little way into its meaning. Such appreciation is always done best in company. Go for a walk with a lover of nature, and one sees more than when one walks alone. Our companion loans us his eyes and his enthusiasm. Go to a concert with a group of devotees of music, and one gets more out of the performance than if one listens alone. That is why the radio will never take the place of the audience or congregation who sit elbow to elbow, and under proper conditions fuse into a group where each multiplies the appreciativeness of his neighbors and is in turn multiplied by their collective enthusiasm.

Public worship is a most delicate art, very imperfectly understood by most ministers and congregations, and most inadequately carried out. It demands a skillful and creative use of language, music, architecture, posture, atmosphere, the handling of people, to rivet men's attention, kindle their imaginations, stir their feelings and enlist their consciences, and make them give His worth to God revealed in Christ and present in His Holy Spirit, the God of love and grace and justice.

The living God—the church's supreme and unique function is to supply men, women and children with an appreciation of Him. Without such appreciation we cannot create a sense of personal and social guilt; we cannot evoke repentance and faith and indomitable hope. Our visions of Christian homes and Christian industry and Christian nations and a Christian world become mere tantalizing will-o'-the-wisps, leading us off on fools' errands unless we believe and can make others believe that they are the will of Him, of whom, through whom, unto whom are all things.

While church assemblies have been disturbed by discussions concerning the interpretation of certain details of the Gospel narrative—the particular mode of our Lord's birth, the nature of the body in which He rose from the dead, the historicity of some miracle—our attention has been taken from the central problem which really renders men unbelievers. That question is: Was Jesus correct in His fundamental assumption that there is a Father who cares, who loves, who gives Himself in ceaseless toil to redeem His children? Was He correct in His interpretation of His Father's purpose? Do Jesus' own life and cross reveal the Lord of the universe or was Jesus one among many dupes of optimistic fancies whose life and death, however sincere and well meant, were tragic mistakes, for He threw Himself away in excruciating agony, thinking it was a Father's will when actually the scheme of things is without mind or heart to think or care what He did or endured?

A recent novelist has drawn a moving story of the relations of a father and son, in which a British officer, returning from the war to face unemployment and a wife who deserts him for a wealthy profiteer, takes a menial position, toils terribly to keep his boy, succeeds in putting him through school and university, and medical college, and sees him a successful surgeon and happily married, and can think of resting and enjoying life a little, only to be stricken with cancer and forced to face a few months of torture, then death. Speaking to a friend, he says:

I don't believe in anything. The whole business is beyond me. Sometimes I have felt that there is a plan, but then—

there is so much against the idea of a plan. Just a warring of blind forces, pushing like a lot of beasts. There is nothing that cares—the utter impersonal callousness of the scheme, the soullessness of it. We don't matter. Man matters only to himself. He is fighting a lone fight against a vast indifference. It just treads on you, or it does not. I don't care much now that it has put its foot on me—at last. I have kept my pygmy back stiff; I have managed to buzz a bit before it pulped me on the windowpane.

Fellow-ministers, good church folk, that is the expression of the feeling and mind of thousands in our day. There are many factors in the thought of the age which make men feel and think so. The church's function is to bring to them persuasively the Gospel—the good news about God. By the homes it inspires, the business relations it moulds, the public opinion it helps create; by the friendly and inclusive congregations it brings together as households of faith, by the constant worship which appreciates Him who is invisible and enables men to realize His worth, it must keep before their eyes Jesus Christ and pointing to that cross where in love He suffers with and for His sinning brethren, say to these who speak of the soulless universe, "In the Heart and Conscience of the Crucified behold God."

Dean C. C. McCown, of the Pacific School of Religion, Berkeley, Cal., and professor of New Testament Literature, has been appointed director of the American School of Archaeology in Jerusalem for two years, 1929-31, succeeding Dr. W. F. Albright, who becomes professor of Semitic languages at Johns Hopkins University. Professor McCowan expects to engage in excavations for the Palestine Institute of the Pacific School of Religion.

HAPPY NEW YEAR

Each hath its place in the Eternal Plan.
Heaven Whispers wisdom to the wayside flower,
Bidding it use its own peculiar dower
And bloom its best within its little span.
We must each do, not what we will, but can;
Nor have we duty to exceed our power,
To all things are marked their place and hour.

—Wordsworth.

PHILLIPS BROOKS HOUSE ASSOCIATION AT HARVARD

O. D. FOSTER

In a recent issue of this magazine attention was called to the Phillips Brooks House Association at Harvard University. In view of the fact that this enterprise has so many features which are not in common practice, it may be well, on behalf of those interested in developing broad-gauged social and religious programs in great student centers, to mention a few of them. The Association is composed of a score of various social and religious societies and committees, Catholic, Jewish, Protestant, professional and otherwise. The Phillips Brooks House is most admirably situated in the heart of the campus and is well equipped for the purpose.

The Association has a definite program of activities as well as the separate organizations which function through it. The cooperative social and religious work of the campus heads up here and clears through this organization, leaving each group its identity, initiative and character. It is an attempt to coordinate cooperating agencies into a campus center of good will and community action.

It is the ideal at Harvard to have every student interested in some form of unselfish social work. It is deemed important for the student's development in that a man's character is the sum total of his habitual responses and each year it becomes more difficult to change, so postponement of social service until after graduation is unsafe. Sympathy so long held in check may become atrophied!

The Social Service Committee furnishes volunteer workers to the various settlement houses and charitable organizations in and about Cambridge and Boston. Among other services rendered is the rather unique one of collecting usable clothing and distributing it where it will be appreciated. Last fall's (1927) collection netted 1133 articles of clothing, most of which were sent to Vermont to the flood sufferers, 148 books and one half ton of magazines. The spring collection (1928) comprised 1470

articles of clothing and other things in proportion. These were distributed to settlement houses in Cambridge and Boston—a few of the better suits having been given tactfully to less fortunate students financially. Both faculty and students find real satisfaction in this service.

Numerous used text books are turned in during the canvass and they are so far as usable, put into the loan library for, or are given directly to, needy students, who are making their way through school.

Large numbers of men volunteer to become leaders of Boys' Clubs, more especially designed for the unprivileged boys. The activities of these clubs are social, athletic, recreational, educational and religious. The men leading these clubs gain invaluable experience themselves as well as contribute to the development of the boys. The leaders are coached and are expected to give a good example in being punctual, regular, prepared, interested and cheerful. That is, they are expected to be what they would have their boys become.

Through this Association, many Harvard students offer their services, where needed, as teachers to institutions and peoples, within easy reach of Harvard. These men give, besides the time for preparation, one or two hours a week of instruction, covering a wide range of subjects including grammar, high school and college curricula. The growth of the foreign population of Cambridge and Boston has opened a field of unlimited opportunity to help educate and to assimilate the rapidly growing foreign population. Harvard men are teaching English and citizenship to a dozen nationalities. The foreign students teach English to their own countrymen, *e.g.*, Chinese students teach the language of their adopted country.

The Association, through local welfare societies, provides the students of maturity opportunities for observation of the poor, their needs and what can supply them. Men are needed to investigate individual cases, to keep in touch with particular persons or families and to enable them to rise above dependence on charity.

The Association conducts a very successful entertainment department. It provides groups of college students for entertain-

ments at settlements, hospitals or other charitable institutions where the amusement problem is always immediate. Though the university is rich in talent covering numerous lines of wholesome entertainment, it cannot fill the calls which come to it for help.

The speakers' bureau of the Association secures men to speak on a wide range of topics and to audiences of all sizes and kinds, ranging from a Sunday school class of half a dozen to a high school assembly of many hundreds. The demand for student speakers is large. A great many men not only render good service this way to the community but they also discover their own powers for public address.

The Association is responsible for the conduct of the Harvard Mission. The purpose of the committee promoting this work is to arouse, maintain and increase among Harvard students an intelligent interest in the work of the mission. Among other definite activities last year the mission sent into Daily Vacation Bible Schools, seven teachers to give instruction in Bible, music and handiwork.

The chapel committee aims to fulfill three main functions: to cooperate with the university preacher and the Board of Preachers and to recommend for future years those speakers who have been most popular with the students; to usher at the Sunday morning services; and to stimulate by individual effort the student interest in chapel.

The Phillips Brooks House Library is rendering a most valuable service. Several thousands of current text books have been turned in by graduating students and these books so far as usable are loaned to other students who find it difficult to purchase their own books. Twelve hundred text books alone were turned in last year for this purpose.

One is especially impressed by the brotherly attitude prevailing in reference to "students from other lands." Care is exercised not to allude to "foreign students." One of the outstanding activities in this group is their League of Nations. The representatives composing the League are chosen by election from each national group attending the University, thereby securing official as well as fit representation. The details are

carefully worked out and the program is both interesting and vital. The plan has great possibilities in our great cosmopolitan institutions of higher learning.

The Association carries on many of the more conventional lines of service-like deputation teams, but these are familiar to everyone doing religious work among students and need not be recounted here. It may be said in passing, however, that religious societies like the St. Paul's Catholic Club find through this Association an excellent means of reaching in a more effective way their own students than would be possible without such a clearing center.

Further attention should be called to the successful work of the auxiliary society composed of the religious workers, Catholic, Jewish and Protestant, having plants around the campus. Through the Association the members of this society can reach the members of their respective groups more quickly and effectively as well as arrange to serve those student groups for whom their religious officials have made no provisions.

If the test of religion be SERVICE, then the Phillips Brooks House Association, is markedly religious.

The "baby" of the next House of Representatives is Dewey Short, of Galena, Missouri, a graduate of Baker University. He is but thirty years old.

* * * * *

That a greater number of Harvard undergraduates are seeking degrees with honors this year is shown in the annual report of the university.

Of 2,379 students who are concentrating in various fields 830 are candidates for honors. This is an increase of 3.7 per cent over last year and of 6.7 per cent over the year before. Mathematics has the highest percentage, history and literature are second in equal percentage and government third.

The combined field of history, government and economics is this year the largest in the college, with 775 students, displacing modern languages with 634 enrolled.—*New York Times*.

CHAPEL OF THE TRANSFIGURATION AT THE UNIVERSITY OF PENNSYLVANIA

JACK HART, Rector

In 1920-1 we decided to organize a student Chapel at the University of Pennsylvania. The old Church of the Transfiguration which was about to close its doors was taken over, as the most conveniently situated building, for the headquarters of our church work. Right on the edge of the campus and also of a very poor neighborhood the building seemed prepared for church work and social service work. Accordingly it was decided to call in the children and put on a social service program for them on the first floor, while the upstairs was retained as the church proper. The Chapel of the Transfiguration was the name of the latter and the Campus Community Center was the title given to the work of the first floor. For seven years we have been carrying along this experiment and have found some very real satisfaction in the way the students have had an opportunity to thus express their religious life.

Mrs. Harriet Hall has proved a very fine social service leader. All other officers and workers in both divisions of the plant are undergraduates. The central governing board, using the Episcopalian terminology, was termed the student vestry composed of sixteen men and two women students. They carry their work out at the present time by way of eighteen committees, each vestryman being the chairman of one or more committees, the other students under them. The total membership of all the committees is at the present time ninety-seven. The actual social service work is done by forty other students, so that 137 students are in active responsibilities and they are assisted by advisors, faculty and alumni.

There is a general advisory board of which Mr. William A. Lippincott, Jr., class of 1894, has been the continuous and very efficient chairman. These eight advisors meet with the student vestry and assist in the forming of the plans and policies. Each one of the committees likewise has one or more advisors.

There is also a University Service Club of women who look after chaperoning, the entertainment of students at the Uni-

versity and at homes, etc., assist in securing employment, giving some special attention to the international students, assisting in the social service work among the families of the neighborhood and cooperating in activities to raise money. Just this year a change in the program has come about whereby our main Sunday services are no longer held in the chapel but at the Church of the Saviour, a very large and impressive church a few squares away and somewhat better situated geographically owing to the western trend of fraternity and rooming houses. The Rector, Bishop Frank DuMoulin, and myself share in the preaching and conducting of services. The magnificent structure, the unusually fine music, with a seventy-five voice choir and other factors lead to the great beauty of worship which could not be supplied in the chapel building and which students now are demanding. At the same time the weekday services are held at the chapel building. The building is open to private devotions and it is especially important to have it for noonday services and other events where the time is very limited and where the location is better in view of the proximity of the class room buildings. This dual program gives even a larger opportunity for student religious life, and just how much they will enter into the Church of the Saviour program in addition to their own chapel work remains to be seen. It seems especially valuable because of the number who are thus given definite work and thereby attain definite training so that whether they go into the ministry or are laymen in the church they know how things should be conducted. There is also a very real pride developed in the fact that they have their own organization and can be independent of the demands and wishes of older people.

I think these are the most important results while the most noticeable failing seems to be in not getting as many other students to attend the services as was expected.

The committees are, Finance, Social Service, Faculty and Student, Luncheon, International Student, Brotherhood of St. Andrew, Deputation, Forum, Altar Guild, Publicity, Vocational Guidance, Property, Ushers, Religious Education, Vesper Services, Sunday Nightly Service, Freshman Reception and Emergency Service—a general committee organized among the women students who are commuters.

The students have been helpful in securing Confirmation candidates although it is often hard for the undergraduate to deal with one of his classmates on this subject. During the years of the chapel and the six years before when I connected students with the neighboring parishes, our Confirmation classes have averaged sixteen in number. Numbered among whom have been many interesting cases of students who had decided against all church relationships, but saw something in the fact that the outstanding leaders of the campus thought it worth while to run a church. We have insisted upon the right leadership, getting people placed according to their several abilities and finding those with talents to take the lead. Many athletes have been included as well as those of outstanding scholarship and accomplishment in the other student activities. This is the most significant question. All of us have tried the popular, natural favorite among the students and frequently found him to be unreliable, too busy, preoccupied, etc., and not dependable in moral and religious programs. The natural reaction, therefore, is to take the inconspicuous and more faithful fellow and expect him to have more time and do better work, which is not always, however, the right reaction. Certainly among the inconspicuous group there are some of our best workers and future leaders, but I contend that they are also to be found among the prominent, the popular and the well recognized leaders of the school. We should find them and use them and get the benefit of their natural and recognized leadership. If we make a mistake in our choice, resignations are in order and we can always replace with someone who will do the work. I believe that students have some initiative and we should help them to develop it. Advisors to them should be very wise about encouraging the student initiative and also be ready to give advice at the right time, which the undergraduate appreciates. After all students are glad to be in normal lifelike situations where they have lots of independence and freedom, but where they recognize the presence and cooperation of their elders in church and out of church, especially where the elders have the training and culture toward which the student is working.

The new thing in worship is the Wednesday afternoon Vesper Service. Early communion services and noon day services have

been well established and the college chapel is conducted every day in one of the University buildings, but we are now launching out in an attempt to make use of the time which Dr. Newton calls "the gentlest hour of the day" and cultivate the sense and appreciation of worship in the chapel at five o'clock every Wednesday afternoon.

The social service appeal has been demonstrated as a most sensible, natural one and we have enabled the 200 or more children living on the very edge of the great University to feel themselves a part of it, to respect its property, to admire and try to imitate its athletes and to absorb something of its better spirit and life because the students and faculty have shown what it means "when somebody cares."

GENERAL PROGRAM ITEMS FOR UNIVERSITY WORKERS

HARRY T. STOCK, Student Secretary, Congregational Education Society

The new year, and especially the Lenten period, is a good time for emphasis upon private devotions. A concerted plan for the total student group, covering a period of a month or a quarter, will establish a habit for many young people. The leader himself will be interested in studying carefully Wieman's new book, *Methods of Private Religious Living*. The Fellowship of Prayer booklet, prepared for Lenten use, will be widely used if the local leaders introduce it. Send to the Commission on Evangelism, 287 Fourth Avenue, New York. Other recommendations will be made from this office to those who inquire.

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The *hit-or-miss plan of discussion*—now one topic, next week a subject far removed from it—is giving way to the unit plan, whereby the group sees some general problem through during four or five weeks. One of the subjects which may well be followed in this fashion is that which deals with "the code of a

gentleman." One university leader spent a number of nights in a fraternity house on this theme.

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The *prohibition question* is still with us, despite the election. Some of you will be interested in a pamphlet, *Youth and the Law—Especially Prohibition*. It is to be given to young people to read, and it is easy to read. The price is fifteen cents, or ten dollars a hundred. A sample will doubtless be sent free, if the request is made to Carlton M. Sherwood, 100 Fifth Avenue, New York.

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The question of *war* continues to interest a large group of students, and many of our university workers conduct courses or discussions which help to create an intelligent student opinion and conviction. A booklet on the Reserve Officers' Training Corps, *Militarizing Our Youth*, may be obtained from the Committee on Militarism in Education, 287 Bible House, Astor Place, New York—10 cents, fifteen for \$1.00, \$5.00 per hundred. The Federal Council, 105 East Twenty-second Street, New York, has issued a four-week discussion course on "The Proposal to Renounce War"—15 cents per copy, ten for \$1.00.

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Dr. Fosdick had a good article in *The American Magazine* for October on "What Is Happening to the *American Family?*" It is an attempt to demonstrate the psychological unsoundness of the trial marriage idea. It is good to read with a group of students.

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Many pastors ask themselves, "How can we do anything about *social service?*" If you are one of these, send to the Federal Council, 105 East Twenty-second Street, New York, for the pamphlet, *What Your Church Can Do in Social Service and Industrial Relations*.

* * * * *

The Council of Christian Associations has issued a number of *tests* which may be the basis for discussion and constructive study. Samples of the following may be had by writing to the

Student Council of the Y. W. C. A., 600 Lexington Avenue, New York, or to the Student Division of the Y. M. C. A., 347 Madison Avenue, New York. Tests on: Foreign missions (Nos. 4 and 5), missionary ethics, Christian giving, luxuries and necessities, suggestions for a code of ethics for the relations between religions.

UNIVERSITY NOTES

HERBERT E. EVANS

The Reverend James C. Baker, formerly the university pastor and Director of the Wesley Foundation at the University of Illinois, was elected a Bishop in the Methodist Episcopal Church at the May General Conference. Bishop Baker is one of the first university pastors to be so signally honored and is now in Korea, where he serves as the resident Bishop.

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The Reverend Louis Gaston Leary, formerly of Pelham Manor, N. Y., has been appointed pastor of the Presbyterian Church at Bloomington, Indiana. Dr. Leary becomes the president of the Westminster Foundation at the University of Indiana. He was formerly professor in the American University at Beirut and professor of Bible at Vassar College. Dr. Leary is well known in the East for his work in young people conferences and as an adviser to youth.

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The Reverend Floyd L. Kline has been appointed Presbyterian university pastor at Bloomington to succeed Dr. Harris, who is now Chaplain at Lafayette University.

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The Reverend Omar Goslin joins the religious work staff at Columbia University in February as the representative of the Riverside Baptist Church (formerly the Park Avenue Baptist Church), giving his time to general campus work as one of the advisers to student religious organizations. More about the new developments at Columbia University will be printed in a later issue of CHRISTIAN EDUCATION. Mr. Goslin was formerly a uni-

versity pastor at the University of California, Berkeley, California.

* * * * *

Reverend Milton P. Towner, President of the Conference of Church Workers in Universities and Colleges in the United States, has called a meeting of the Executive Committee of the Conference to plan a program for the national gathering to be held in Chicago in two years. University pastors and others interested in the Conference who may have suggestions to offer on program should send them to Dr. Towner at the University of Missouri.

* * * * *

CHURCH WORKERS' CONFERENCE OF THE EASTERN REGION

As announced in the last issue of CHRISTIAN EDUCATION, the next meeting of the Regional Conference for the Eastern Division of the Church Workers in Colleges and Universities in the United States will be held at Briarcliff Lodge, Briarcliff Manor, New York, on January 29, 30, and 31, 1929. The theme will be the personal approach to students and the first session will be on Tuesday evening, carrying through to Thursday evening. A special rate of five dollars a day, covering meals and lodging, is given by Mr. Chauncey Depew Steele, the owner of the Lodge, because of his interest in student religious work. This is much below the usual rate.

The program has not been completed, but such men as Dr. M. Willard Lampe of the University of Iowa, Dr. Hugh Hartshorn, Dr. Newton Fetter of Boston, the Reverend William Horh of Cornell, Dr. Fred Igler of Pennsylvania, Reverend James A. G. Moore of Cornell, and a number of others will speak and lead the discussions. As we go to press, an attempt is being made to secure the services of two or three other outstanding religious leaders. It is especially urged that all church workers and their wives attend these meetings. They are conducted on a high intellectual plane and are worthy of the serious attention of the group in attendance. Briarcliff Lodge is an unusually fine place, offering splendid facilities for fellowship and recreation. Use of the facilities of the Lodge will be offered to the group.

DEPARTMENT OF BIBLICAL INSTRUCTION

Official Organ of the National Association of Biblical Instructors

Edited by ISMAR J. PERITZ

Professor of Biblical Literature, Syracuse University

EDITORIAL

When Charles Foster Kent founded the National Council on Religion in Higher Education he revealed a remarkable foresight as subsequent events have proven. Religion has increasingly found recognition and an assured place in the curriculum and objects of higher education. With it has come the demand for character education and personnel service. But this freshly opened field calls for specially equipped and trained workmen. To furnish these is the outstanding task of the Council; and the manner in which it meets its responsibility and accomplishes its object more than justifies its institution.

Within the short period of five or six years the Council has aided to discover and train by means of National Fellowships in Religion eighty-five Fellows, thirty-nine of whom already occupy positions in institutions of higher learning, and three of them are engaged in religious education in other connections.

Replete with usefulness and value are the annual conferences of the Fellows of the Council and also, during the last two years, the "Week-of-Work" for the discussion of teaching plans by Fellows already experienced and those about to begin teaching, under the guidance of mature consultants. The writer had the opportunity of visiting the meeting at Lisle, N. Y., during the second week in September, and he cheerfully bears witness to its excellent character. A report of the discussions of the group on Biblical literature and the history of religion, prepared by its secretary Miss Virginia Corwin, will be read with special interest by Biblical Instructors.

WEEK-OF-WORK GROUP REPORT NATIONAL COUNCIL ON RELIGION
IN HIGHER EDUCATION

Biblical Literature and the History of Religion

VIRGINIA CORWIN

Consultants: Professor H. J. Cadbury, Professor H. B. Sharman.

Visiting Consultant: Professor I. J. Peritz.

Chairman, 1928: J. A. Muilenburg; 1929, Arnold E. Look.

Secretary, 1928: Virginia Corwin.

Regular Members, 1928: B. Braunstein, Millar Burrows, L. L.

Carpenter, A. E. Look, Ellén Moore, Helen Nichol, Eliot Porter, Carl Purinton, Edwin Voigt.

Problem: What is the chief aim of the teacher of Biblical Literature?

It is not to develop religion in his students. Because of his status as an academic professor it was felt by some to be distinctly outside of his field. Bible teaching should not savor of preaching.

Professor Peritz claimed that the immediate object is to make the student know what the Bible is. He felt that nothing can be left out in a course, since even a negative application has its value. The Bible should be set forth as history and literature, and the student should be allowed to make his own application to life.

Mr. Voigt urged, however, that the student does not relate the study of any body of Biblical literature, such as the religion of Isaiah, to life. The problem, therefore, is not one of the conveyance of facts, but the adjustment of the student to the stream of developing experience of the race. "Life takes on meaning as we make adjustment to the ideals which have come down historically."

According to others, the development of an appreciation of religious genius and of the cultural heritage contained in the Bible should be a sufficient aim.

Professor Cadbury suggested that one purpose of Biblical teaching would be to raise some of the problems in the philosophy of religion, such as the nature of good, immortality, the place of

Jesus, and so on. If the Bible is discussed in a serious way then the student develops an attitude toward these problems.

The group discussed the question of what should be the qualifications for the teacher himself in the matter of personal religious experience. It was pointed out that in other realms of appreciation it is not considered necessary to have persons of considerable achievement. The professor of art is not usually a great painter. It was felt by some that the appreciation which springs from some real experience is especially necessary for the man who would deal with religion, but individuals were cited who proved intensely stimulating to their students although personally they were atheistic. The necessity is greater that they be religious people than that they have had one or another type of experience.

I. Some experiments in the conduct of courses.

From an advanced course Mr. Muilenburg reported a division of the class into committees, each one choosing a problem. Within the separate committees each person chose some aspect of the common problem, and developed it by private study, reporting it to the committee, and finally letting the work act as a part of a report of the committee to the class as a whole. While this research went on much of the class session was taken up by lecture.

In a required course the final paper was a careful commentary on the first ten chapters of the Gospel of John.

Mr. Voigt reported a project on the prophets by the committee method. Each group took a prophet to study, investigating the conditions of his background and the experience which grew out of it with the particular question in mind of how the results of this experience can fit into our life today. At the end of the investigation each group made a report. Any given committee in this way studied about four prophets carefully during a semester.

II. Methods of using the student's time outside of the classroom most profitably.

1. It was suggested that the students make reports on collateral reading, with either a summary of the work read or merely notations of the pages entered on a printed form.

2. Textbook: Dr. Cadbury urged the need for a textbook which would include the alternatives on questions of importance in Biblical study. He suggested a book of extracts from well known works.

3. Text study *only*: Mr. Muilenburg has found it most profitable in passages such as Ex. 18, following it up with careful class discussion.

4. Dr. Peritz described the system which he uses:

1. A daily assigned lesson tested by a written recitation.
2. Notes in the wide margin of an American Revised Bible, indicating sources, translation of words, etc.
3. Collateral reading on points of general interest, such as the Moabite stone.
4. Examination.

Other fruitful topics for individuals or groups to study were suggested:

1. Correlations worked out between Biblical and other literatures, *e.g.*, a comparison between Job and Prometheus Bound.
2. An investigation of topics of primarily human interest, such as Paul's attitude toward women.
3. A dramatization of the Book of Jeremiah.

III. How can a balance be reached so that the professor is prepared on the material before the class and yet comes to it with a maximum of interest and enthusiasm?

In the early years especially there is a great necessity for careful preparation on the lesson.

Reading in the original language may give a fresh point of view.

Several felt the need of doing rather wide reading covering the fringes of the field, with material that may or may not be used in the specific class, especially as it is never certain what material will be brought up by the discussion.

IV. How can materials from earlier years be so kept as to be used freshly and profitably?

Dr. Cadbury suggested using the lecture notes from a previous year only for comparison with the new.

Mr. Muilenburg stressed the value of an individual bibliography on each lecture which can be added to during the year. He uses the same lecture notes more than once but brushes up on the subject by doing some specific reading from the bibliography.

V. What is the relative value of reading within and outside the field of teaching?

1. Dr. Cadbury felt strongly the value to the teachers personally of a specific piece of scholarly work done in some field within the general field of interest.
2. A rule might be adopted to read at least one book a month unrelated to the field of teaching.
3. General drama and fiction which can be used as stimulation for the student's work have been found valuable.

VI. The group worked on the problem of what should be the subject of an introductory course in religion, recognizing that many students would go no further. There was agreement that the content of such a course would not be universally applicable to colleges but that some would perhaps do well to omit all Biblical study, and others to concentrate on it. Possible types of courses that were suggested follow:

1. A study of types of religious experience in the Bible.
2. A course that would give a view of one religion and its history.
3. A course in the history of religion.
4. A survey course in Biblical history, recognizing the necessity of giving a preparation for advanced courses.
5. A combination of intensive study and a wide view, obtained by studying several periods or individuals thoroughly, and not attempting to include everything.
6. Concentrated study in one limited area in Biblical work.

VII. How can personal conferences best be used?

1. To discuss individual problems rising out of class work.
2. To make the contacts that lead to discussion in regard to personal questions.
3. For suggesting books in closely related fields in which the student shows interest, such as Wright's *Philosophy of Religion*, for the student who is raising philosophical questions out of a Biblical course.

VIII. What ways are most effective in promoting contacts between professor and student outside of class?

1. In Yale it is a college policy for each professor to have at least one conference with each of his students a semester, for which the student takes the initiative. It is quite informal and leads to greater knowledge of the students.
2. Conferences may be definitely arranged after quizzes. Mr. Muilenburg reports that in fifty per cent. of those that he had this year the conferences moved on to personal questions.
3. Definite office hours should be kept and the suggestion should be made that each student come for a conference on his choice of topic for a paper.

IX. The group discussed a report of progress of the committee on a curriculum for a department of Religion. 24 hours were divided as follows:

6 hours Religious Education

9 hours of an investigation into the assumptions of religion	3	3 hrs. Religious Ethics.
		3 " Psychology of Rel.
		3 " Philosophy of Rel.
9 hours History of Religion	3	3 hrs. Introduction: Problems of Religion.
		3 " History of Christianity.
		3 " History of other religions.

There was discussion as to the validity of calling the course on Problems of Religion a part of the historic approach. The opinion was expressed that an introduction to either the literature of the Bible or the development of Christianity could not be adequately handled in less than 6 hours.

Dr. Sharman led the group for the remainder of the session, first discussing his approach to problems, and later acting as leader of a class composed of the group on the life of Jesus. Some of the elements in Dr. Sharman's method which he especially stressed follow:

1. The necessity of the creation of a sense of leisure.
2. The avoidance of all reference books and any introduction to the subject by a systematic study of "background." Everything can be found in an accurate study of the text.
3. The policy of not *telling* the class anything. By the asking of questions all that is essential may be conveyed.

4. The aim is to discover exactly what are the facts according to the records, and to see what explanations or theories would best interpret the facts. The implications should be explored only so far as the material under examination warrants.
5. Study the life of Jesus from the synoptics taken together and not from any one of them alone.
6. Allow the discussion on a given point to go on as long as new points of view are being brought out.
7. Treat the synoptics first in blocks, rather than verse by verse, being careful to get the setting of the whole as well as to examine carefully the particular sayings or parts of verses.

"WHAT IS IN THE BIBLE?"

IRWIN ROSS BEILER

Professor of English Bible and Philosophy of Religion,
Allegheny College

This one question is the prime concern of all of us who are college teachers of the Bible. It seems a very simple query but the attempt to answer it leads us across or into a great many paths and fields. It is not so simple, all will agree, as having some notion of the meaning of the words which stand on its various pages. The interesting and in many ways encouraging account, "Teaching the Bible at Davidson," states that that can be done without touching on questions of authorship or theories of inspiration. Is the "factual content" of Scripture usually fenced off from the area of these issues? Do the latter never have anything to do with the former? With the writer such queries do not easily down and since he knows they have occurred to his good friend, Professor Foreman, he wonders how they have been laid.

Can we find out what is in the Pentateuch and avoid the question of its sources and its authorship? Without doing that what can be the meaning of the duplicate account of the creation, of

the deception concerning Sarai, the origin of Bethel of Beer-sheba, the change of Jacob's name, the expulsion of Hagar, the content of the Ten Commandments, the death of Aaron and a lot else? Can these be understood apart from reference to various sources which often involve differences in literary style the most uninitiated can detect, and differences in time, purpose and geographical origin that cumulatively throw no little light? Is there not considerable force to the oft-used comparison of biblical material with an overheard telephone conversation? As ability to understand what is heard depends upon ability to improvise the unheard part of the conversation so capacity to interpret what may be read waits upon ability to reconstruct the untold in the life situation from which the material springs.

In the Pentateuch are laws concerning place of worship, sacrifices, feasts, adultery, usury, and the treatment of slaves that are in many ways contradictory. It is a commonplace to say that as long as we take them merely as they stand, they are a hopeless jumble. Not until we begin to study them in the light of an earlier and a later, not until we begin with a Mosaic nucleus expanded and revised to meet the demands of the changed situation of later centuries does chaos give way to order. To have Moses legislate for conditions two or three centuries before they appeared would be not only quite unreal but even ridiculous. To discover that God did not require people to keep contradictory laws and that these codes have undergone centuries of growth is a distinct aid to faith. There is nothing new in this to any real Bible student, but it would seem obvious that finding out "what is in" this material will force concern with questions of time and so of authorship. That can be avoided only if the "sweep" is so broad that these issues are not reached, and in that case we have no reason to suppose we know "what is in the Bible."

The student who tries to take the Old Testament "as it stands," if he is at all careful, discovers that it stands a bit peculiarly. If the Pentateuch was Mosaic it should have been known to the Israel of Saul and David, but much of it was unknown for at least three centuries after. In the ninth century B. C. Elijah builds altars anywhere and deplors the fact that

some of them have been thrown down, the very thing that Josiah does two centuries later in order to obey the law of Moses!

We may be indifferent "whether there was one Isaiah or six," but can we know much about the content of the book and ignore a small century and a half that intervenes between the quite different situations reflected in much of the first thirty nine chapters of Isaiah and the succeeding chapter forty. Any attention given this gap and the different background on either side is one with the question of authorship. Such issues are forced by any study of the materials in Samuel and Kings which are used by the Chronicler, particularly if there is to be any understanding of the latter's work. Could one who dodged all such interests hope to know what is in Daniel? How much more could be said about the materials which constitute the synoptic problem! Is there any such thing as an appreciation of what is in one of these gospels without some reference at least to another with all that that entails in the way of sources, purposes and even authorship. And when such issues have been opened up the only way we can be sure of keeping theories of inspiration from showing their heads will be by something tantamount to "keep off the grass" signs.

How could one find out what is really in the Genesis account of creation and not step definitely on a theory of inspiration? For example, which of the two narratives gives the correct order and so is really inspired? Study makes it clear that the editor is not concerned about the order of creation. He is not sure which is the better or he would have championed it and excluded the other. He would just as soon accept a third view of it, if it accepted the truth for which he is concerned, namely that God created the earth and all that is in it as well as on it. But such study, necessary to find out what is in this record, will remove the lid from any box of inspiration theories.

There are yet other aspects of this problem. With the college campus daily more committed to the use of scientific and literary-historical methods will our work be in position to enjoy the respect of other sectors of college life unless we use these methods just as far as this work can be made amenable to them? What we do we must try to bring within the canons of good

teaching, but no good purpose can be served in the long run by our declining to use certain methods because there may be some danger in them. It may be that the college as well as the church needs the greater boldness that will spring from a greater confidence in the truth. There is ample reason to believe that much less damage results from sympathetically confronting the entire truth about the Bible than results from the silences and the evasion of religious teachers. A college department of Bible may avoid such issues out of fidelity to what it conceives to be its trust but in the light of the training it ought to furnish our religious leadership of tomorrow that must meet the demands of an increasingly scientific world, it must be adjudged as guilty of dodging its real educational duty. This is all the more true if this be overwhelmingly a lay leadership which will probably never again have a similar opportunity to build an intelligent, scientific Christian point of view. If the college side-steps this golden opportunity, its neglect will return not only to plague its future but also that of the Christian church.

As just implied, it is the writer's conviction that avoiding these questions because that is better for religious faith is a delusion. The fearless search of Scripture for its facts and then scientifically resting upon them rather than upon some *a priori* theory our conclusions as to the nature of the Book has not only provided us with a more impregnable view of the Bible and so deprived Robert Ingersoll of a real successor, but has converted many a once arid desert of Scripture into a fruitful field and has restored to greater life and power with many a Book that had been all but lost among the dead. To this method sympathetically and reverently handled and with no effort to draw a "dead line" for it before certain areas or issues not only belongs tomorrow but in it is the promise of a more venturesome faith.

The Associated Press despatches from Nashville, Tenn., under date of October 16, 1928, report that Attorney-General Smith has ruled that teaching the Bible in Tennessee high schools would not violate the constitution. His opinion was given on request of P. L. Harned, State Commissioner of Education, who explained that applications for permission to teach the Bible had been received from public high schools.

IN THE SEMINARY WORLD

GARDINER M. DAY

THEOLOGY FAR AND NEAR

The meeting which will be of most interest to students especially those interested in Christian work is the assembly of the World's Student Christian Federation at Mysore, India, December 5-17. The 180,000 members of the Y. M. C. A. and the Y. W. C. A. in the United States will be represented by a delegation of six who will meet with delegates from Christian Associations all over the world. The name of the American delegates are as follows: David Porter, Chairman, Frances Warneke, Martyn Keeler, Erma Appleby, Juliette Derricotte, and Frank Wilson. There will be members of all races and many creeds represented.

The decision of the Federation Council to accept the invitation to meet this year in India was an important one as the position of the church, if not Christianity itself, is going through a very critical period in India. Hence the meeting has had a chance to survey the whole Christian situation in India and do what it can to help it and at the same time will have the opportunity of learning at first hand the values that may come to the west through the "Christ of the Indian Road." The Christian Association movement naturally tends to become western in its way of thinking and acting, but if it is to be world wide in its scope it is surely right that it should endeavor in this way to give the eastern point of view strong emphasis.

The chief items in the program of the conference are: (1) A review of the Indian situation which will be given by six speakers all resident in India but representing various points of view. (2) A study of Christian experience, under the title "Christ in the Lives of His Followers." (3) The consideration of some outstanding task before the Federation with a view to fresh consecration to service.

When one recalls that an Indian delegate at the Jerusalem Conference asked that conference to tell him in what way his life would become richer and fuller were Gandhi to become a Christian, and when one faces the sublime combination of

heroism and mysticism in Gandhi's life, he realizes the depth to which India is going in its search for a vital religion. Gandhi, who according to Bishop Brent is "the greatest man living on earth today judged by standards of spiritual influence," says that he is a disciple of Jesus but he does not see why he should become a member of the Christian Church. Those familiar with India today point to innumerable signs, such as a recent *Life of Christ* in Tamil verse, that India wants to know the experience of Christ at first hand. A. J. Appasamy writing in *The Student World* says:

We cannot but rejoice that the growing loyalty of India to Christ has appropriated the central and most valuable part of Christian experience, while discarding, neglecting or ignoring the less valuable elements. . . The other fact about the present situation is that men are not merely willing to acknowledge their loyalty to Christ but they are also anxious of their own accord to spread it. Time was when we had to coax men to listen to our Christian teaching. Time was when we had to persuade them to read the Bible. Time was when we had to give the Christian message without mentioning the name of Christ. All this is changing now. The name of Christ is adored and revered here, there and everywhere. And some Hindus themselves are beginning to feel that they ought to awaken in their fellow religionists a sense of the supreme power of Jesus. They are willing not merely themselves to yield their lives to the practice of the precepts of Jesus but they are anxious to stimulate others to do so. Some of them go out of their way to preach, to teach, to lecture and to write in order that the message of Christ may be spread far and wide.

In a little Tamil village in Northern Ceylon forty-four years ago Frank A. Sanders, who was teaching at Jaffna College, gathered together a little group of Christian students who formed the first Y. M. C. A. in India. Gradually the movement spread to other colleges and in 1896 through the efforts of Mr. John R. Mott the associations were brought together in a national movement. In 1912 an All-India Student Conference was held at Serampore, the historic missionary college in Bengal. It was attended by two hundred students and out of that meeting grew the Student Christian movement which took under its wings all the different Christian organizations.

Thus this meeting in India ought to be a great thing, not only for the benefit of the Indian Christian Student Movement, but the delegates should go back to their respective countries with a new vision of the universality of Christ.

COLGATE-ROCHESTER

One of the most important events in the seminary world this fall has been the entrance of the Colgate-Rochester Divinity School upon its first year. After a long period of years these two Baptist Schools of Theology have come together in Rochester, N. Y.

The Colgate Theological School was founded one hundred and nine years ago at Hamilton, N. Y. It has had a history of splendid Christian service and has produced at least one thoroughly distinguished teacher and author, William Newton Clarke, professor of Christian Theology from 1890 to 1908. The Rochester Theological Seminary was founded in 1850 in connection with the University of Rochester under the influence of Oren Sage and Alvah Strong. It too has had a record of noble service for its church, giving a large number of men to the Christian ministry and having made an everlasting name for itself in the Christian world through the work of Professor Walter Rauschenbusch, not to mention any others.

UNIVERSITY OF CHICAGO

This fall witnessed the dedication of the new chapel at the University of Chicago. Dr. Charles W. Gilkey, for so many years minister of the Hyde Park Church, was installed as Chaplain. The chairman of the installation service was Professor Arthur H. Compton, the well known physicist and winner of the Nobel prize, who is chairman of the joint Faculty-Student Religious Council of the University. In addition a gift was announced from the Laura Spellman Rockefeller Foundation of \$1,000,000, the income of which is to be used to promote idealism in the university.

TWO CONFERENCES

An inter-seminary conference was held in the middle of November at the Crozier Seminary, Chester, Penn., and was attended by delegates from most of the seminaries in the middle

Atlantic states. The program of the conference is so comprehensive that it seems worthwhile to print it in full as it may serve as a model for seminary conferences in other parts of the country.

Theme: How to Make God Real to Men in Worship

Thursday

Afternoon Session

1. Welcome by President Milton G. Evans, Crozier Seminary.
2. "What do We Expect to Happen in Worship?" Rev. Henry P. VanDusen.
3. Discussion Groups.
4. Service in St. Paul's Church, Chester.

Evening Session

1. "How Ritual Helps to Make God Real to Men in Worship," Rev. Donald Aldrich.
2. Informal Reception.

Friday

Morning Session

1. "The Part Surroundings Play in a Formal Service Designed for any Non-liturgical Church," Dr. Albert Parker Fitch.
2. Worship Service in the Chapel.
3. Discussion Groups.

Afternoon Session

1. Drama in Chapel.
2. "The Influence of the Sermon," Dr. Ferguson Finnie.
3. "The Minister in Worship," Dr. George Stewart.
4. Discussion Groups.

Evening Session

1. Sacrament of the Lord's Supper.
2. "The Part of Music," Rev. A. Vincent Bennett.

Saturday

Morning Session

1. Quaker Service.
2. Discussion Groups.
3. "Is God made Real to Men in Worship."
4. "The Trend in Protestant Worship," President Milton G. Evans.

THE PROBLEM OF A TEACHER OF THEOLOGY

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Editor's Note: The suggestion has been made that it might be interesting to publish a short symposium on Teaching in a Theological School. There is probably no field in education that is beset with graver problems and heavier responsibility than that which is concerned with the training of ministers and religious leaders. The symposium as planned will consist of articles dealing with the problems of teaching in the various departments, such as the Old Testament, the New Testament, Church History, etc., and also a general article being a conspectus of aims, presuppositions and objectives.

Professor Dahl of Yale has promised to write the article on the Old Testament; Professor Ropes of Harvard on the New Testament; Professor Edwin Lewis of the College of Theology of Drew University furnishes in this issue the first of the articles on "The Problem of a Teacher of Theology."—*I. J. Peritz.*

The teacher of theology can make his task either very simple or very difficult. Which it shall be will depend on his conception of the purpose of his teaching. If he supposes that he has nothing more to do than to see that his students become acquainted with a restricted group of ready-made or traditional ideas, all he will need for the purpose will be a set of lectures or an appropriate text-book. Whether this will satisfy the students, or whether it will give them anything like an adequate preparation for their future work, is, however, open to serious question. On the other hand, if the teacher is really alive to what is going on in the world, if he has any sympathetic understanding of the uncertainties that harass most of his students, and if he realizes that what these students need above all things else is a *pou stō*—a place where they may stand—then he may well be oppressed with a sense of the greatness of his responsibility.

Christian theology is concerned to ascertain those facts, ideas, and experiences which are distinctive of Christianity and vital to its permanence. But it necessarily goes beyond this. It is concerned as well with questions of relationship. There are other facts, other ideas, and other experiences than those that

characterize Christianity, and if the world is rationally constituted, and if the human mind cannot rest in the presence of palpable inconsistency, then theology will have to take note of anything that bears even indirectly upon the Christian claim. That is the significance of the word "system" in connection with theology. What is desired is not merely the systematizing of a distinctive body of truth and belief—although this is indispensable—but, also, a systematizing that takes account of a yet larger whole. Again and again a cherished theological dogma or definition has had to be surrendered not so much because of direct criticism as because new ideas in other fields rendered it untenable to thinking men. The theological traditionalist may well ponder the words, *mutatis mutandis*, written by David Hume two hundred years ago: "It is certainly a kind of indignity to philosophy, whose sovereign authority ought everywhere to be acknowledged, to oblige her on every occasion to make apologies for her conclusions, and justify herself to every particular art and science, which may be offended at her" (*Collected Works*, Edinburgh, 1854, Vol. I, p. 309).

There are, of course, those who would deny that theology ever needs to surrender anything. Those who devised the doctrine of "the twofold truth" in the declining days of Scholasticism felt the damaging effects of new ideas upon the accepted body of tradition, and they sought to evade the necessity of making any readjustment by proposing that what was not true philosophically—as, for example, creation *ex nihilo*, or the acceptance of ignorance and helplessness by the omniscient and omnipotent Logos, or the literal resurrection of the body of flesh—might still be true theologically (Gibson, *Études de Philosophie Médiévale*, the discussion on "La Doctrine de la Double Vérité," pp. 51-75). In our own time, Ritschl and his school made an acute attempt to maintain the continuity of a certain type of theology by contending that theology was a true science, limited to a field of historical and empirical data which could properly be embraced under the category of "revelation," and which could therefore remain unaffected by changes in human knowledge or belief elsewhere. The Ritschlian movement had tremendous value in steadying many Christian thinkers throughout a most trying period, but a

conviction that has never long been absent from the minds of thinking Christian men has largely dissipated the movement. It is the conviction that the theological interpretation of Christianity involves some sort of *Weltanschauung*—world view—which pays regard to all human interests and to all undeniable facts. No more than a nation can theology continue half slave and half free (H. R. Mackintosh, *Some Aspects of Christian Belief*, chap. 7, on "The Philosophical Presuppositions of Ritschlianism").

The implication of this would seem to be, and, indeed, is, that the work of theology is never done. The implication is supported both by the very nature of the case and by the history of theology itself. That certain convictions and experiences are indispensable to Christianity goes without saying. They are the presuppositions of theology, or at least its raw material, and, as Professor D. C. Mackintosh properly claims (in *Theology as An Empirical Science*), without them there would be no theology. But there is not a single theological dogma that is sacrosanct in the sense that it is not a proper subject of fearless investigation and criticism. Christianity, as was said before, involves a philosophy of things, but a philosophy is never final—save, perhaps, for him who holds it—and though some philosophies would make Christianity impossible, there is no one philosophy by which Christianity stands or falls. Any history of doctrine affords evidence enough that theology is plastic and changeable. The agitation against modernism in theology is in the end opposition to contemporaneity, and to oppose that is to oppose what theology has always contained, namely, the marks of its own time. There was never a time when theology was not characterized by at least a degree of contemporaneity. You see it when Peter the Jew feels compelled to recognize the right of the Gentiles, Cornelius and his household to be received into the Christian church. You see it when Paul went beyond the preaching of the first apostles that Jesus Christ was Saviour of men *in spite of* the Cross (see Acts II, 22-24) and instead proclaimed that he was Saviour *because of* the Cross. You see it in the third century Apologists as they lay under tribute to their Christian purpose all the intellectual wealth of their day—although, be it said, Harnack deplores the fact that they did so (*History of Dogma*, Eng. trans.,

vol. II, pp. 329-332). But there is no better illustration of this interplay in theology of the abiding and the contemporary than in the great Anselm himself. Anselm undertook to answer in a new way the ancient question, *Cur Deus Homo?* (Why Did God Become Man?) He rejected the traditional answer, and then offered another which grew directly out of the current theory and practice of society, namely, the feudalistic. By its help he introduced into theology, and entrenched there for many a long day to come, the revolutionary concept of "satisfaction." In Christ, God became man in order to make possible the satisfaction of his honor which had been outraged by the sin of men. The tragedy is in the fact that all too often theological beliefs which were reached by men who claimed the right of untrammelled reflection have been hardened down into later ages into dogmatic tests of Christian loyalty, and what was wrought out in freedom has thereupon become an instrument of bondage (Ruffini, *Religious Liberty*, Eng. trans., pp. 256-259).

Nothing is likely to afford greater relief to the young student of theology than the recognition of this variable feature. Many people seem to think that the main business of the theological school is to destroy the simple faith of innocent and unsuspecting students, and that those who teach there find an unholy joy in their destructive task. The criticism shows how little the critics know! There may be a few men who enter the theological school possessed of a well-fortified denominational theology, but the great majority of incoming students are simply "all at sea." They have come from colleges scattered all over the country. They know that they love Jesus Christ and that they are seeking to serve Him and their fellows, and they believe that the ministry offers them the most effective opportunity for the kind of service they desire to render. But beyond that one finds in many cases nothing but the most hopeless confusion. Much of this confusion is directly traceable to the college work. This, of course, is natural enough. No one expects the college to equip a man theologically. The business of the college—at this point—is to produce students able to appreciate the intellectual bearings of the distinctive Christian facts and ideas, and, perchance, in the course of time make some slight contribution to their clearer

elucidation. But in the meantime the confusion is there, and the teacher has to recognize it. He is clear enough in his own mind as to what he wants to do. His daily prayer is, "Open the young man's eyes, that he may see!" He wants these students of his to have a reasonable faith. He himself knows that the really important Christian ideas are not many. To follow the traditional method, they can all be classified under the topics, God, Man, Sin, Christ, Salvation, and Things to Come (see, e.g., W. N. Clarke, *Outline of Christian Theology*, and W. A. Brown, *Christian Theology in Outline*). In fact, one of the most serious recent attempts to set forth a comprehensive Christian theology follows the division suggested by the apostolic benediction, and embraces the field under the three heads, (1) The Grace of Our Lord Jesus Christ, (2) The Love of God, and (3) The Community of the Holy Spirit (A. E. Garvie, *The Christian Doctrine of the Godhead*). This is simplicity itself, and yet it is a simplicity which challenges the student at every point. Perhaps he has been trained in the new historical science, and he faces the question of its bearing on the trustworthiness of the Christian records, especially the New Testament. Or he has been trained in the neo-realistic philosophy, or in the behavioristic psychology, and the Christian idea of man as a son of God destined to a life of everlasting fellowship with the Father seems difficult to maintain; while no less difficult for him is the Christian idea of sin as a responsible fault for which forgiveness is needed and may be obtained. Or he has been trained in the economic theory of history, and in the light of that theory the idea of a "chosen" nation or a "chosen" man, the ground of whose action shall always be what is believed to be the will of God is increasingly questionable for him. Or he has been trained in a certain biological theory: man is a physical organism whose antecedents can be exactly described and whose reactions in a given situation are determined by his biological inheritance. How is such a theory compatible with the Christian claim that human history is the progressive realization of a divine purpose of love, which involves that God has a personal interest in each separate individual as much as in the race as a whole? Especially in the field of Christology is he likely to be perplexed. On the one hand, he

meets the traditional claim that Jesus Christ is Son of God, which, whatever else it means, at least means that in Christ there is an element inexplicable by ordinary human canons; and on the other hand, he finds himself living in a time in which it has become almost an axiom that there is nothing in *any* man which is not the resultant of hereditary and environmental forces.

This being the situation, the last thing the wise teacher will be guilty of is dogmatism. If he cannot be patient and sympathetic, he might as well resign his chair at once. One assumption he can always make with entire confidence, and that is that none of those he is called to teach will ever consciously and deliberately assent to a proposition which seems to them to rob Jesus Christ of his moral and spiritual supremacy. In the end, theology must be Christocentric; or, if the term is too theological, let us say Jesuscentred. The Christian idea of God is such an idea as is called for by the fact of Jesus Christ. The Christian idea of man is such an idea as finds the final purpose of man to be in the perpetual reincarnation of the Christ-spirit in all human life and institutions. The quality of life which appeared in Jesus Christ was such that there cannot be a single valid objection to its universalization. For a man to be the kind of man that conceivably Jesus Christ would want him to be is for him to be a man than whom there could not be a better. Then if God and man are akin, we see in Jesus Christ at one and the same time what the divine nature is actually and what human nature is ideally. Such a statement is, of course, itself theological, but it is a statement to which any Christian man is in effect committed by the very fact of his Christian discipleship. If he makes Jesus Christ his Lord, there is a reason why he does that, and when he is asked to work out the implications of that reason he is in effect asked to work out his theology. But the beginnings of such a theology will be with *something already accepted*, namely, the Lordship of Jesus Christ, and with *the known personal results of such acceptance*, namely, a new life, moral power, spiritual peace. The student, then, has accepted Jesus Christ because he is the best he knows and because he makes possible to him the best for himself—and how other than in the light of the best we know can we interpret either God or ourselves? The

teacher therefore has a place where he may begin—the student's submission to Jesus Christ and his purpose to see life and to use life accordingly.

Beginning here, the teacher will have little difficulty in showing the student that he has already recognized the place and the value of *faith*. Faith is the moving principle of his self-committal to Jesus Christ. Man—so the teacher will go on to show—is meant to have faith. The world is meant to be lived in by men of faith. Only as men have faith can they be all that it is in them to be. With that much shown to be clear from the student's own experience, the teaching of theology is largely a matter of developing what is therein implied. This will at one and the same time relieve the student's mind from the domination of mere tradition and put his mind under the control of empiric fact. This combined relief and control is the only hope for a vital theology. Theology has its museum just as any other science has, and its specimens have historical significance, but why try to make the dead bones live? On the other hand, the specimens witness to a life which once produced them and clothed itself in their forms. It is the life that is fundamental, not the forms, and the continuing life will find appropriate forms to-day as it did yesterday. The forms are the instruments whereby the life perpetuates itself. Theology is the intellectual clothing of Christianity, and a theological class-room should be a place where earnest-minded young Christians are encouraged to "weave for Christ the garment men see him by."

THE WORKER'S BOOKSHELF

The Bible Unlocked, Henry Martin Battenhouse, The Century Co., New York. Royal 8 vo. 554 pp. \$3.50.

Among recent text-books for survey courses comprising the whole field of Bible history, this book should be listed among those of the first rank. It is a comprehensive and scholarly treatment of not only Old and New Testament history but also of the background, origin, and content of the Bible, including its historical study, literary growth, formation of the canon, transmission of the original text, and translation into English. The critical point of view is conservatively progressive, reverent and constructive. The style is clear and pleasing. The book is well articulated; it has no suggestions for study, which is nothing against it. There are abundant Biblical references, and the footnotes point to collateral reading, supplemented by a brief bibliography.—I. J. P.

Thinking Through the Bible, John Dale McCormick, Dimm & Sons Printing Co., Portland, Oregon. 206 pp. \$2.00.

The best things about this book are its good intentions and the bibliography. It evidently is designed as the book above for a text-book in a survey course in Biblical history; but the treatment is superficial; and in the interest of thoroughgoing Bible study its use is not advisable.—I. J. P.

An Introduction to Biblical Archaeology, George S. Duncan, Fleming H. Revell Company, New York. 174 pp. \$1.75.

The author takes advantage of the popular interest in Biblical archaeology aroused by recent discoveries in Biblical fields to furnish a brief introduction for classroom and private use. As these discoveries have their bearing on some of the more important teachings of the Bible, viz., creation, paradise, and flood stories, etc., he rightly calls his book "applied archaeology." Of special interest is the chapter on "The Paradise of Genesis and Archaeology" in which the author gives ten reasons for locating the "cradle of the human race" in Central Asia. The author reads his cuneiform and hieroglyphic texts at first hand and con-

sequently is a thoroughly competent guide. As paving the way for the use of such works as Barton's *Archaeology and the Bible* it is to be commended. It is fresh, readable and usable.—*I. J. P.*

According to Dr. Walter J. Greenleaf in a recent leaflet* published by the U. S. Bureau of Education, funds approximating \$4,000,000 in 282 colleges and universities are available for loans to students of character and ability for the purpose of completing their college education. The method of administering these funds varies with the institution and the restrictions imposed by donors. In some instances interest at the rate of 8 per cent is charged; in others there is no interest charge whatever. The usual requirement, however, is 6 per cent. The amount of individual loans also varies. They average \$100 to \$150, but in some cases they are as high as \$300. The date of repayment is usually specified to begin within a stated period after graduation.

In addition to these funds, there are others maintained by independent agencies, such as the Harmon Foundation, the Henry Strong Foundation, etc. Twenty-nine such loan funds are listed in this leaflet with a brief description of the conditions and requirements imposed.

* *Student Loan Funds*, Walter J. Greenleaf. U. S. Bureau of Education, Nov., 1928.